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IGIOUS DEPARTMENT.
SELECTED REVIEW.

from the London Evangelical Magazine.
 Edict, containing Sixteen
 of the Emperor Kang-he, am-
 by his Son, the Emperor Young-
 Together with a paraphrase on
 by a Mandarin. Translated
 Chinese Original, and illustrated
 By the Rev. William Milne,
 Missionary at Malacca. 8vo.
 7s. 6d.

the has certainly conferred no
vation on his country, by a per-
and undoubtedly a faithful trans-
memorable work. It consists
parts entirely distinct, and we
recommend a separate perusal of
the subsequent editions, it will be a
improvement to place the short
register in a conspicuous and con-
venient; and to make each of them
the title of the pages that are occu-
pied by the respective comments. Of the
the *Amplification* should be as-
signed to the upper division of every page
corresponding *Paraphrase* of it, to
the lower of the page.

work abounds with useful, moral and political admonition; and throws so much light on the manners and government of the Chinese, that we can hardly regret its extensive circulation. We are nevertheless, that some of the important lessons which it suggests, are pretty commonly overlooked. To us these, therefore, appears to us a principal duty.

as the early history of the Chinese (with that of every other heathen nation) in ambiguity and obscurity, their writings, and their government bear unequivocal marks of the remotest antiquity. They attained immediately to the same state of civilization which now distinguishes them; and are now to have invented the arts of gunpowder and of making gunpowder, long before these were discovered by Europe. That the nation remains generally ignorant, and has not been for want of opportunity acquainted with Christianity

as this was imparted to China in its infancy by any of the Apostles, or of their followers, is questionable; but it is certain that *Syriac* churches existed there from the fifth to the fourteenth century. The Mongole dynasty of *Yuen* (1271-1368) was the last of the

... recommended them to the native

...and the last heir apparent
...had actually been baptized
...another murderous revolution, which
...in 1645, subjected the Chinese

in the present Man-jur dynasty. Hundreds of Christian converts were persecuted, in their attempts to support the dynasty: but the readiness with which their survivors submitted to innovations were obstinately resisted by the nation, reinstated them in royal favour. Kang-he, the second Man-jur emperor, granted complete toleration to the Christians; and remained, to the close of his reign (about 1720), their cordial

At that time, 65 missionaries, mostly Jesuits, paraguayans, dominican, and augustine fathers, with the assistance of many native assistants, supervised 200 extensive missions. Their subsequent history is given by Mr. Milne, in a no-

pretty generally known that there are in favor with the court of China the reign of Kang-he, author of the edicts which form the groundwork of the present system. From the amplification of this it however seems that the Emperor Kien-Loong, the successor of Kang-he, is not so favorably disposed toward the Catholics. The present state of the Catholics in China is very low indeed and they have been greatly oppressed and persecuted.

continuously insisted on by many people, that they prove themselves on strength of the extent of information, that civilization is indispensable, if not to the introduction of Christianity, yet to its stabilization. We would ask, therefore, whether civilization done for Christians is not a hindrance? And we would point to the civilized nations of Europe, where the reception of Christianity, was not so glorious. If the wise men of the world learn from *facts*, they would conclude that the most effectual way to civilization is first to evangelize; but the way to civilization, instead of introducing Christianity, may become an insuperable obstacle. *Selfishness* is the great human depravity. Civilization is like the tree, to strengthen and bear fruit. The Gospel lays the axe to the root of the tree, and the tree falling, will disseminate the supreme love which alone can teach mankind.

love one another as themselves. Civilization, grounded on Christianity, is efficient only because it is consistent. On any other foundation, it can but promote hypocrisy. In proportion to the gloss of the manners, the heart commonly proves to be unsound. With all the religious advantages that we enjoy, how much less are we evangelized than civilized?

Of this subject, the volume now before us affords a clear, if not a striking, illustration. Its morality, though defective and incoherent, approximates in some instances that of the gospel; of which Kang-ho could not be wholly ignorant, or likely to leave his son uninformed. But the arguments by which they attempt to enforce the best points of practice, are always weak, often obscure, and sometimes palpably delusive. Yet how could they be otherwise? They are destitute of the slightest reference, not only to the authority of a Supreme Being, (of whom pagans generally are ignorant,) but even to a future state, of which most savage nations entertain some expectation. We do not mean that this ought to be used as an instrument of civil authority. The national law of the Jews was enforced only by temporal promises and threatenings, although sanctioned by Divine authority. But without such support, how vain is it to expect any thing more than an outward conformity with the letter of the law, enforced by temporal penalties on disobedience!

Kang-he's sixteen maxims are proverbs, each of which comprises a precept, and a motive for obedience to it. We extract the first seven, designing to remark only upon the last of them :—

‘1. Pay just regard to filial and fraternal duties—in order to give due importance to the relations of life. 2. Respect kindred—in order to display the excellence of harmony. 3. Let concord abound among those who dwell in the same neighborhood—in order to prevent litigations. 4. Give the chief place to husbandry—in order to procure adequate supplies of food and clothing. 5. Hold economy in estimation—in order to prevent the lavish waste of money. 6. Magnify academical learning—in order to direct the scholar’s progress. 7. Degrade strange religions—in order to exalt the orthodox doctrine.’

Every *iximin* originally comprised seven words; and having been neatly written on a slip of wood, was placed in the public offices; where they all remain. The *amplification* of these extended from 600 to nearly 700 Chinese words; and were appointed to be publicly read twice every month. The imperial style being found, however, to be hardly intelligible to the common people, a Mandarin *paraphrased*, enlarged, and familiarised the amplification, in the dialect spoken in the *Northern* districts of China; and the success of this experiment induced another Mandarin to transfer the paraphrase into the *Southern* dialect, from which Mr. Milne has translated it. In these ruder forms it is zealously circulated, and is said to excite general attention.

What is meant by 'orthodox doctrine,' seems still less clear in China than even in England. We suspect it to resemble the *New Religion* of Mr. Owen, of Lanark: but we can only conjecture; for not a hint wherein orthodoxy consists, is given in this book. The Emperor and his Man-ju officers, we suppose to be disciples of the Lama of Thibet. The literati, from whom all Chinese officers are selected, are disciples of Confucius. These two religions we apprehend to be very different; but each may be orthodox in people of the different nations, without being tied to the soil, as to the North or South of the Tweed in our country. Hardly less difficulty embarrasses the 'strange religions' which were to be 'degraded, in order to exalt orthodox doctrine.' K'ang-he, in 1692, forbade, that 'any, for the time to come,' should presume to oppose the worship of Teen-Chu, the Lord of Heaven; meaning Christianity. Within 30 years, however,

Christianity. Within 30 years (1890-1920) (nearly as soon as Kang-he was dead), his son and successor (who mentions him with almost idolatrous veneration) decrees, that 'the sect of Tsen-Chau ranks among those that are corrupt'; and adds, that 'to walk in those by-roads, and deceive the people, is what the law will not excuse.' p. 129-130. The Mandarin paraphrast also says, that the law is very rigorous against all these leech-hand road and side door sects ' (p. 151) and so it seems the poor Chinese have found it. Such is the consequence of interference by civil government, with the comparative estimate of religious principles, and of 'degrading strange religions in order to exalt orthodox doctrine.' Every body knows the difference between Edward VI.'s orthodoxy, and that of his sister and successor, Queen Mary: China's orthodoxy, however, is of so broad a character that most of Young-Ching's amplification with a text of scripture (or of the Apocrypha) at the beginning, and a doxology at the end, might be used in chapels at the West-end of the town; and the paraphrases (which are much plainer, at least more than twice as long) in our country parish churches. We should not wonder to find them engraved in MS. forms, for these purposes. May they be replaced, in China, the New Testament; and thus serve to contrast 'the wisdom of this world,' with the wisdom of God, and the power of God, of salvation!

PROTESTANTS IN FRANCE.

*An Account of a sect of Christians, found
in the Valley of Moutier, in France.*

[Extracted by a Reviewer in the *London Baptist Magazine*, from "Letters Descriptive of a Tour on the Continent, in 1816," by John Sheppard.]

The grander scenes I have before described to you, did not render me at all insensible to the picturesque wildness of these; but I found, without expecting it, in their vicinity, another circumstance to interest me, from its being inhabited by a considerable number of Anabaptists, whose sentiments and practice I became desirous to ascertain. They were represented by others as very peculiar; but at the same time an uniform testimony was borne to the good morals, and to the peaceable and charitable habits of these sectaries. Near a village called Mallery, I found an elderly peasant, not of their communion, who told me he was acquainted with many of them, and offered to conduct me to a neighboring mountain, where one of their pastors lived. This man was one of the most thinking and lettered rustics I have met with. He was a member of the established, or Presbyterian religion; but as the object of our walk naturally led to the topic, he observed, (without my suggesting it, or intimating my sentiments,) that he thought uniformity of religious opinion was not to be expected, and could scarcely exist even among those of the same communion. This he illustrated by the remark, that no animal of the same race, or tree of the same species, or even a leaf of the same tree, was exactly like another. He censured Voltaire as an atheist, and Rousseau as a politician who condemned existing governments, without devising a better. He had never thought Buonaparte a great man, or his successes likely to be lasting; because, said he, *la Providence veut dormir quelquefois, mais tot ou tard elle se réveille*. ["Though Providence may sometimes sleep, yet at last she will awake."] He applauded Frederick the Great of Prussia, and when I mentioned his infidelity, (of which the peasant did not seem fully apprised,) he observed, 'Yes, but he tolerated all religions.' It did not appear that

this person had ever quitted his native valley ; he was advanced in years, and observed how enviable was the lot of my servant, who enjoyed an opportunity of visiting various countries in his youth. We found on the mountain a brother of the preacher whom we sought, employed in mowing. He regarded me with a good deal of fear or suspicion ; the interrogation of a stranger very naturally awakening in his simple mind the ideas of *espionage* and persecution. Neither could he, I believe, have given a clear account of their faith, even had I been able to understand his *patois* [dialect] without its passing through the medium of my guide. He did, indeed, with great simplicity, state to him, for my information, two or three practical points of difference, '*We do not drink, or swear, or play cards as you do*,' which my interpreter reported as faithfully as he would a distinction on the five points. We found only the little daughters of the rustic preacher at his home, quite plainly, but neatly dressed, with very healthy countenances. That part of his farm which immediately surrounded the house, had some patches of flax and hemp, from which they spun their clothing. He was himself haymaking, at nearly an hour's walk above us on the mountain side. I preferred proceeding to the dwelling of another, who though not a preacher, was an elder among them, and was said to speak pretty good French : dismissing my guide, therefore, I trusted to my servant's knowledge of the provincial German spoken here, in order to discover his abode. He also was in the field ; but a peasant girl, (not of their persuasion,) conducted us to it, and though the walk was rather long, positively refused any reward. I found the farmer dressed in a black straw hat, with the general air of a respectable countryman, but with his beard, (which began to be grey,) unshaven. I apprized him, as I had the former, that I agreed with them in believing the baptism of adults to be the genuine baptism of the New Testament ; which information thought needful, to prevent suspicion that I came as a spy, or to seek after what might appear ridiculous. He told me that they usually baptized about the age of fifteen, and performed the rite by pouring water upon the head ; that they used no compulsion with their children, who, they preferred it, might join the communion of the Reformed. When I asked questions relating to their faith, I found the worthy mountaineer less able on these subjects to express his ideas in French. He had been used to converse in that language with strangers only, and about secular affairs ; but the Swiss German, his native language, which even my servant did not understand enough to converse on those points, was the only one he had resorted to on matters of religion. He appeared to entertain no distrust of me. The mower had asked, whether the Anabaptists in England were rich ? but this farmer's simple seemed more attracted by my chin than reaped ! than by any marks of comparative opulence about me. He desired to know whether it was the custom to shave one

selves? I told him it was, as we thought it simply a matter of convenience. Taking me to his house, accompanied by his little grandson, he produced a fine folio Bible, printed by Christoffel Froeschner, Zurich, 1536; a New Testament, Frankfort, 1737; and some books of hymns or psalms in Swiss German. He offered me milk, and seemed pleased with my visit. Nothing could be more patriarchal than the habits, dress, and residence of these people, and I left them with a very pleasing impression; indeed, my sectarian sympathies were not yet enough indulged, and I walked on the following day to the residence of a preacher of this persuasion, near a place called La Ruchenette, on the road to Bienne. I was first conducted by mistake to the cottage of his father, who, with a venerable silver beard, was exercising his trade as a book-binder. He answered me rather doubtfully, remembering, probably, the evils of former years; but my purchasing a book for something more than its price, and incidentally speaking of a chaise that waited, seemed to inspire confidence in my harmless intentions, and he directed me to his son. This latter was a good looking man of fifty, whose beard very much became him. He told me, however, that he did not account that, and some other external distinctions which they had adopted, from the motive of avoiding vanity and show, to be in themselves of any moment. I wish my good brethren on the mountains may never be shaken in the orthodoxy of their beards, which accord admirably with their primitive habits and rural life. But to come to points of more importance: this worthy man, named David Baumgartner, informed me that he had been minister, or preacher, from the age of 24, but had not baptized or administered the Lord's supper till within four years; that the choice of ministers was made first by the vote of the people, fixing on two of their body, and then by the decision of lot between those two, accompanied by the prayer which we find in Acts, i. 24; that it was their practice generally to expound chapters, rather than preach from separate verses; and that their prayers were usually written forms delivered by memory.—He said, that in domestic worship, also, which he practised morning and evening, and sometimes at noon, it was his custom to use a book. On my naming some advantages in prayer which is not precomposed, he observed, that he had himself often considered, and suggested to others, that those who felt incapable of thus addressing the Deity, would not be so if applying in distress or necessity to an earthly friend.—They partake of the Lord's supper only once a year. Their public worship takes place at different houses alternately, which may be occasioned by their very dispersed residence among the mountains. This person had sometimes attended the discourses of the reformed [Calvinist] pastors, and was not dissatisfied with them, except that they dwelt too exclusively on *la morale*. *They are believers in the Trinity, and in the atonement of Christ.* But the part of their system which has rendered them obnoxious is, their agreement with the Quakers in denying the lawfulness of oaths and of war.

Towards the close of our interview, Baumgartner asking my opinion respecting emigration to America; stating, that neither the Prince Bishop of Basle, (a Roman Catholic,) under whose government they formerly were, nor Buonaparte, to whom they had since been subjects, had ever exacted military service of them; but that now, on this district's being recently annexed to the canton of Berne, that Protestant republic required them to find substitutes, which had cost about twelve of their number eighteen louis each; that this demand was very grievous to them as a poor tenantry, to say nothing of their conscientious objections; that it had induced them to think of the painful alternative of emigrating, and that a few of their young men were already gone to America to report to the rest. I advised this good man (for such his conversation and countenance indicated him to be) not hastily to run the painful hazards of emigration. There could, indeed, be no doubt of his reluctance with a numerous family; and he told me, that many proprietors in the country were much concerned at the risk of their being driven to quit it, as they were good tenants. They are divided into high and low Anabaptists; the former of whom seceded from the rest in consequence of a conviction that it was right to follow the example or precept of Christ literally in some particular cases; as in washing the feet of their guests. (John xiii. 14, 15.) The whole appear to have derived their opinions from the Mennonites of Holland, and have maintained in this seclusion the primitive rule of the more rigid of that sect. It was stated by those country people to whom I spoke of them, that their moral discipline as a society is very strict, and that few irregularities are known among them. They were driven by persecution from the Emmenthal, in the canton of Berne, I believe in the seventeenth century but it is said, a number of their community are still settled there; and except in the point I have referred to, enjoy the benefits of toleration. p. 241—254.

BAPTIST IRISH SOCIETY.

Extract of a Letter from Mr. W. M. one of the Readers and Expounders of the Irish Testament, to the Secretary, dated Oct. 16, 1817.

DEAR SIR,—I lay before you the state of the schools, which I have lately visited. They are in the highest degree of prosperity that can possibly be expected; and I may add, (what I never expected to see in my day,) that there is not the smallest opposition that I can learn from any of the priests; but on the contrary, many of them are requesting schools for their friends and favorites. An instance of this kind has lately occurred. You know that the parish of B. was the first place in which opposition was made to the schools: during the last two years, two priests have exhausted themselves in their attempts to suppress them. The present priest, who succeeds the other two, has applied to me, requesting a school for his nephew; and promised that he would engage for the propriety of his conduct: this is considered here almost a miracle. I am sorry that his application was too late, as all the additional schools had been appointed. I told this to Col. P. who related to me the following anecdote of a conversation which he had with the same priest. ‘The Colonel told the priest that he had heard that he (the priest) had burnt the Bible.’ ‘No,’ said the priest, ‘I give you my word that I never did; and am ready and willing to give you my oath; for let us say what we will, the Scriptures are the Word of God.’ The Colonel would not suffer him to swear it, saying, his word was sufficient; and added, that he was sorry that his request for a school could not be complied with.

In my journey I visited O G—'s school. Twenty years ago I could not have imagined there would have been either house or inhabitant in this place; and now he has of his list 120 scholars; among whom (a circumstance I never saw before) there is not one Protestant, nor one reader, that has not less or more committed the scriptures to memory, both in English and Irish. There were ten children who repeated to me twelve chapters each, six in each language; the Irish they spoke fluently, but the English with the tone that might be expected. There was not however, one verse that was not correctly repeated; and what made it so gratifying to me was, when I considered that they would repeat those chapters at home to their parents, many of whom do not understand a word of English! In my last short letter I mentioned some of the circumstances which have taken place on the mountain called Throne Cham Crohan, relative to Mary R.

What I then wrote was but little of the wonderful work of the Lord; I hope, through her instrumentality, that a congregation of believers will be collected upon that mountain. She never read or spoke English, and but seldom has heard the Scriptures read; yet the Lord has enlightened her understanding, and sealed the truth upon her heart, and given her a great memory and ready utterance; for as soon as the most intricate question is proposed by an adversary, she is able to answer, though with meekness and fear. She is convincing many of their errors, even from their own catechism; but especially on the doctrine of transubstantiation. She brings this so powerfully to their understandings, that many are convinced that when the priest administers the wafer to them they receive it to their ruin. At the commencement of her conversion, she withstood the priest, who kept her more than an hour upon her knees. I had this from her own lips as follows: when she first saw the truth of the gospel, her first enemies were those of her own house; that is, her father and mother, (but, blessed be God, they are now reconciled to her, and entreated I would often visit them.) They insisted, when the priest came there to hear confessions, that she should attend; which she obstinately refused to do. To hear her state how trying she found it to bear her duty to God and the fear of man is very affecting. However, the flesh being weak, she went. When it came to her turn, as is usual, the priest asked her, 'How long is it since you confessed?' She told him—'What sins have you committed since?' 'As to particular sins,' said she, 'I have none to mention; but yet I have broken the law of God, and, therefore, I am brought in guilty.' He paused, and then said, 'Are you ready to take your Lord?' (This is their mode of expression when they are about to administer the wafer.) She replied, 'I would be glad to know on what condition I am to take him?' He said, 'If you take him free from sin, he will be eternal nourishment to you; and if otherwise, eternal damnation to you!' She said, 'Then I will never take him on those conditions, for I know that I am a sinner; and in the very act a sinful thought might pass through my mind.' 'Oh,' said he, 'I forgive your sins.' 'You cannot forgive your own sins,' said she, 'there is none can forgive my sins but Jesus, who suffered for my sins.' 'I see,' said he, 'that you are a preacher.*' 'I am not,' she replied, 'I never saw a preacher.' 'Then how is it that you come by the preacher's words?' She

* A term applied to all who read the Scriptures by the priests.

